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Puritan Discipline Tracts.

AN EPITOME
OF THE FIRST BOOK OF
DR. JOHN BRIDGES' DEFENCE
OF THE
GOVERNMENT OF THE CHURCH OF ENGLAND,
AND ECCLESIASTICAL MATTERS.

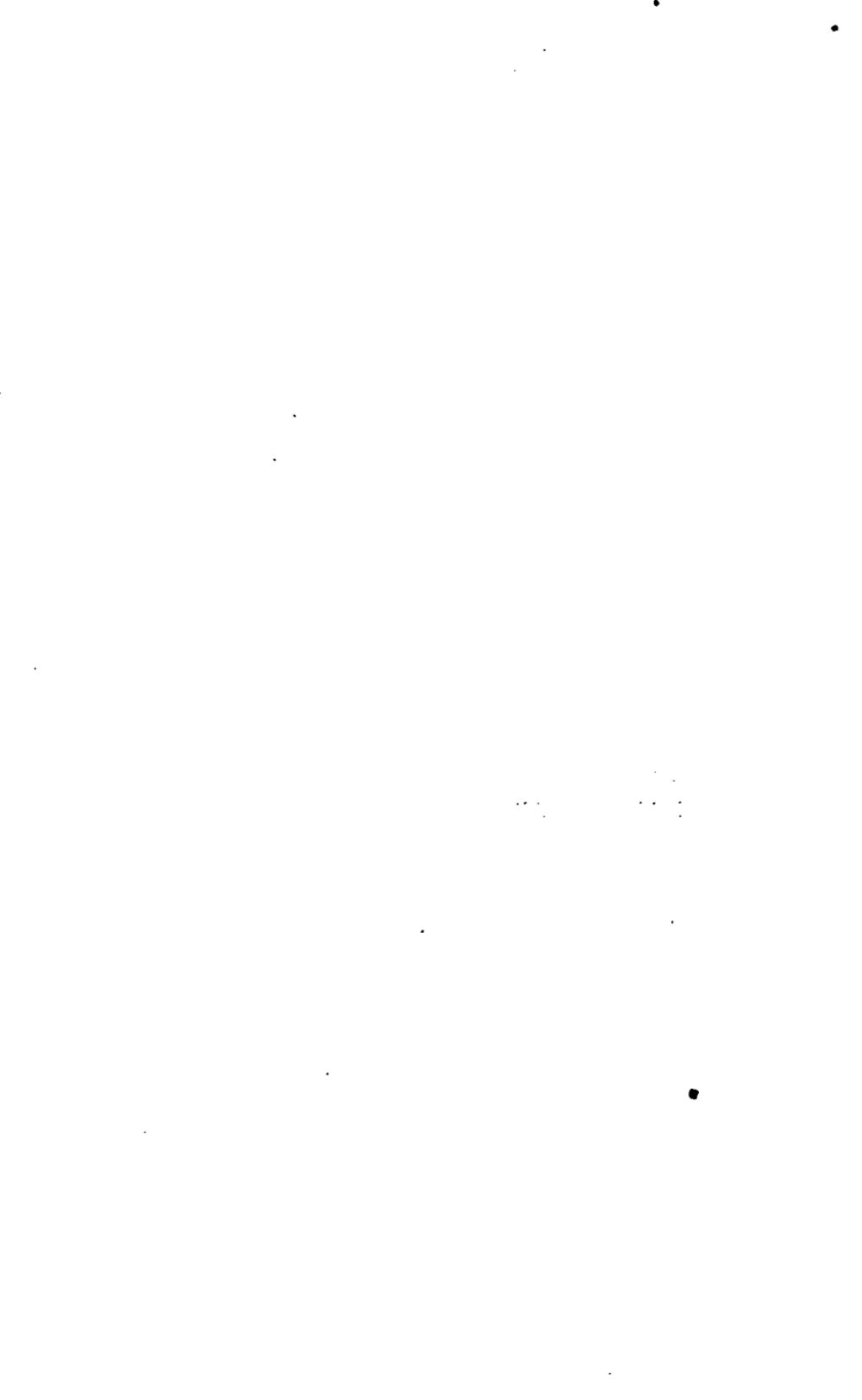
BY
MARTIN MAR-PRELATE, GENTLEMAN.

Re-printed from the Black Letter Edition,

WITH
AN INTRODUCTION AND NOTES.

LONDON:
JOHN PETHERAM, 71, CHANCERY LANE.
1843.





INTRODUCTION.

THE original of Martin Mar-Prelate's Epitome is a small 4to volume, in black letter, of forty-six pages, but without pagination. The "second epistle," with which the work commences, is in a smaller type, and as far as I can judge by comparison, appears to be identical with that used in the "Epistle to the Terrible Priests," printed before this tract, and with that used in "Hay any work for Cooper?" printed afterwards. This fact is important, as enabling us to identify the printer, and if not the place where it was printed, yet that it was printed in England; whereas an inference might otherwise be drawn, from the appearance of the work itself, and from the allusion in page 3, that it was printed abroad. This was the conviction in my own mind with respect to the "Epistle to the Terrible Priests;" but from the following passage in Strype's Annals, its accuracy may be doubted :—

"The examinations of divers persons about the printing-press of Martin Mar-Prelate: and of the books

so printed. Feb. 15, 1588, apud Lambhith in com.
Surr.

“THE EPITOME.

“Sir Rich. Knightly in his examination confessed, that at his house at Fausley, a book called *The Epitome* was printed. The printing press brought to his house there by Jeffs, a tenant of his son. From whence the press was carried to his house at Norton, about Christmas last. [1588.] And touching the author of the book, he knoweth not, unless it were Penry. Who came and moved him, that he might have a room in his house, to print a little book to that which he had before made concerning the unlearned ministry of Wales. He likewise said that Waldgrave was the printer. And further confesseth that Newman, the cobler, had his livery and conizance, and that Stephen his servant carried the press and letters from Norton to Coventry, to the house of John Hales, Esq.”—*Strype's Annals*, vol. iii. part 2, page 602, no. lxviii.

Singular as it may appear, Strype, who quotes the title of the “Epistle” at length, refers to it subsequently, and also in the Appendix of Documents as the “Epitome,” by which it may be inferred he had seen but one, and that one the “Epistle.”

It is probable, however, that the examination before the Ecclesiastical Commission refers to the present work; and if so, then the depositions will nearly satisfy us, that John Penry was the author, that Waldgrave was the printer, and that it was set up in the house of

Sir Richard Knightley, at Fawsley, in Northamptonshire: but these depositions give us no information respecting more than one work, unless the following passage refers to it:—

“Mrs. Crane called before the commission to be examined upon these matters, refused to answer upon oath to any question, either concerning herself, for that, as she said, she would not be her own hangman: or concerning others, for that she could not in her conscience be an accuser of others.

“To this Mrs. Crane’s house in London, Waldgrave brought a case of letters. And a load of stuff was laid in her house at Mouldsey (at the request of Penry) wherein those letters were. While the load of stuff remained at Mrs. Crane’s house, Penry and Waldgrave continued thereabouts three weeks after Midsummer, 88, [1588,] and were thereabouts Michaelmas following. And that Mr. Udal, late preacher at Kyngston, resorted there sundry times to the same house, printing, as the examinee saith, some books there.”—*Strype’s Annals*, iv. 606. 8vo ed.

It is not unlikely but the “Epistle” was one of these.

Amongst the Harleian MSS. in the British Museum [MS. Harl. 834. fol. 63.] is an early transcript of this “Epitome,” which I have occasionally used; its orthography varies somewhat from the printed book, and the head-lines are frequently omitted. In the reprint the

INTRODUCTION.

head-lines are inserted in Italics as side-notes ; this is the only deviation from the original.

For the loan of a copy of this I am indebted to the kindness of a gentleman, whose name, without permission, I cannot mention ; but as it had been very much cropped, I was, by the courtesy of the Rev. S. R. Maitland, permitted to complete it from a remarkably fine large copy in the Lambeth Library. There is a copy also in the Library of Trinity College, Cambridge, and another, I believe, in the Bodleian at Oxford, although there is none in the British Museum.

J. P.

London, March 10th, 1843.

Oh read ouer D. Iohn Bridges, for it is worthy worke:

Or an epitome of the fyrste Booke, of that right worshipfull vo-

lume, written against the Puritanes, in the defence
of the noble cleargie, by as worshipfull a prieste, Iohn
Bridges, Presbyter, Priest or elder, doctor of Diuillitie,
and Deane of Sarum. Wherein the arguments
of the puritans are wisely prevented, that
when they come to answere M. Doctor,
they must needes say some thing
that hath bene spoken.

Compiled for the behoofe and overthrow
of the vnpreeching Parsons, Fyckers, and Currats, that
haue lernt their Catechismes, and are past grace:

By the reverend and worthie Martin Mar-
prelat gentleman, and dedicated by
a second Epistle to the
Terrible Priests.

In this Epitome, the foresaide Fickers, &c. are
very insufficiently furnished, with notable inabilitie
of most vincible reasons, to answere the
cauill of the puritanes.

And lest M. Doctor should thinke that no man can write without
sence but his selfe, the senceles titles of the seueral
pages, and the handling of the matter throughout the Epi-
tome, shewe plainly, that beetleheaded ignoraunce must not
liue and die with him alone.

Printed on the other hand of some of the Priests.



. MARTIN MARPRELATE, GENTLEMAN,
PRIMATE, AND METROPOLITANE OF AL
THE MARTINS IN ENGLAND.

TO ALL THE CLEARGIE MASTERS WHERESOEVER,
SAYTH AS FOLLOWETH.

WHY my cleargie masters, is it euen so with your terriblenes? May not a pore gentleman signifie his good will vnto you by a Letter, but presently you must put your selues to the paines and charges, of calling foure Bishops together. John Canterburie, John London, Thomas Winchester, William of Lincolne: and posting ouer citie and countrie for poore Martin? Why, his meaning in writing vnto you, was not that you should take the paines to seeke for him. Did you thinke that he did not know where he was himselfe? Or did you thinke him to haue bene cleane lost, that you sought so diligently for him? I thanke you brethren, I can be well though you do not send to knowe how I do. My mind towards you, you shal from time to time vnderstand by my pistles. As now, where you must know, that I thinke not wel of your dealing with my worship, and those that haue had of my booke in their custodie. Ile make you rue that dealing of yours, vnlesse you leauie it. I may do it, for you haue broken the conditions of peace betweene vs. I can do it, for you see

how I am fauored of all estates (the puritans onely excepted.) I haue bene entartayned at the Court: Euerye man talkes of my worship. Manye would gladly receiue my booke, if they coulde tell where to finde them. I hope these Courtiers will one day see the cause tryed betweene mee and you. I haue manie sonnes abroad, that will sollicit my suite. My desire is, to haue the matter tryed, whether your places ought to be tollerated in any Christian commonwealth. I saye they ought not: And I say, Iohn Canterburie and all, ought to be out of his place. Euery Archbishop is a petty Pope, so is euery Lord bishop. You are all the pack of you, eyther hirelings or wolues. If you dare aunswere my reasons, let me see it done. Otherwise, I trow, my friends and sonnes will see you one day deposed.

The Puritans are angrie with me, I meane the puritan preachers. And why? Because I am to open. Because I iest. I iested, because I delt against a worshipful iester, D. Bridges, whose writings and sermons tend to no other ende, then to make men laugh. I did thinke that Martin shoulde not haue beene blamed of the puritans, for telling the trueth openly. For may I not say, that Iohn of Canterbury is a pettie pope, seing he is so? You must then beare with my ingramnesse. I am plaine, I must needs call a Spade a Spade, a Pope a Pope. I speake not against him, as he is a Councillor, but as he is an Archbishop, and so Pope of Lambeth. What will the Puritans seeke to keepe out the Pope of Rome, and maintaine the Pope at Lambeth?

Because you will do this, I will tell the Bishops how they shall deale with you. Let them say that the hottest of you, hath made Martin, and that the rest of you were consenting there vnto: and so go to our magistrates and say, lo, such and such, of our puritans, haue vnder the name of Martin written against your lawes: and so call you in, and put you to your othes whether you made Martin or no. By this meanes M. Wiggington, or such as will refuse to take an othe against the lawe of the land, will presently be founde to haue made Martin by the bishops, because he cannot be gotten to sweare that he made him not: And here is a deuice to fynde a hole in the coat of some of you puritanes. In like sort, to fynde the Printer, put euery man to his othe, and fynd meanes that Schilders of Middleborough shalbe sworne to, so that if any refuse to sweare, then he may be thought to be the printer. But bishops, let your fatherhoods tel me one thing? May you put men to their othe against law? Is there any law to force men to accuse themselues? No. Therefore looke what this dealing will procure at the length: Euen a plain premunire vpon your backs, for vrging an oth contrary to statute: which is a piece of the forraine power banished by statute.

For the rest that will neede haue my booke, and cannot keepe them close: I care not how the bishops deale with such open fellowes. And bishops, I woulde I could make this year 1388. to be the woonderful year, by remouuing you all out of England. Martin hath tolde the trueth, you cannot denie it, that some of you do

iniuriously detayne true mens goods, as Iohn of London : And some haue accounted the preaching of the word to be heresie, as Iohn of Canterbury, &c. All of you are in an vnlawfull calling, and no better than a broode of pettie Popes. It will be but follie for you to persecute the Courtier Martin, vntill you haue cleared your selues (which you can neuer do) of the crimes he hath layd to your charge. Alas poore bishops, you would faine be hidden in a net I perceiue. I will grow to a point with you. Haue but a free disputation with the puritans, for the vnlawfulnes of your place, and if you be not ouerthrowene I wil come in, and do vnto you what you thinke good : for then I will say that you are no Popes. There was the Demonstration of Discipline, published together with mine Epistle : which is a booke, wherein you are challenged by the puritans, to aduenture your Bishopricks against their liues in disputation. You haue gotten a good excuse to be deaff at that challenge, vnder couler of seeking for Martin : Your dealing therein is, but to holde my dishe, while I spill my pottage : you defend your legges against Martins strokes, while the puritans by their Demonstration, crushe the very braine of your Bishopdomes. Answere that booke, and giue the puritans the ouerthrow by disputation, or els I see that Martin hath vndone you. Be packing bishops, and keepe in the Purcivants, or if you will needs send them abroad to molest good men, then pay them their wages, and let them not pull it out of poore mens throates like greedie doggs as they do. You striue in vain, you are layd open alreadie. Fryars and Monkes were not so

bad: they liued in the darke, you shut your eyes, lest
you should see the light. Archbishop Titus and Ti-
moothie, will neuer maintaine your popishe callings. I
haue pulled off your vizards, looke to your selues, for
my sonnes will not see their father thus persecuted at
your hands. I will worke your woe and ouerthrow, I
hope: And you are alreadie cleane spoyled, vnlesse you
will grant the puritans a free disputation, and leaue
your persecuting.

Eyther from countrie or Court,

M. Martin Marprelate, will do you hurt.

Rime doggrell,

Is good inough for bishops I can tell,

And I doe much maruell,

If I haue not giuen them such a spell,

As answerē it how they cannot tell.

Doctor Bridges vp and downe,

Writeth after this fashowne.

THE EPITOME OF THE FIRST BOOKE,
OF THIS WORTHYE VOLUME,
WRITTEN BY MY BROTHER SARUM, DEAN IOHN.

SIC FÆLICITER INCIPIT.

THE whole volume of M. Deanes, containeth in it, 16 booke, besides a large preface, and an Epistle to the Reader. The Epistle and the preface, are not aboue 8. sheets of paper, and very little vnder 7.

*A very port-
able booke, a
horse may
carry it if he
be not too
weake.* You may see when men haue a gift in writing, howe easie it is for them to daube paper. The compleat worke (very briefly comprehended in a portable booke, if your horse be not too weake, of an hundred threescore and twelue sheets, of good Demie paper) is a confutation of "The learned discourse of Ecclesiasticall gouernement." This learned discourse, is a booke allowed by all the Puritane preachers in the lande, who would haue all the remnants and reliques of Antichriste bannished out of the Church, and not so much as a Lorde B. (no not his grace himself) dumbe minister (no not dumbe Iohn of London his selfe) nonresident, archdeacon, abbie lubber, or anye such loyterer, tollerated in our ministerie. Insomuch, as if this strong holde of theirs be ouerthrowne, hoe then all the fat is run to the fire with the puritanes. And therefore hath not the learned and prudent M. Deane delt

very valiantly (how wisely let Iohn Cant. cast his cardes and consider) in assaulting this fort of our precise brethren, which he hath so shakē with good vincible reasons, very notably out of reason, that it hath not one steane in the foundation meare then it had.

Trust me truely, he hath giuen the cause sicken a wipē in his bricke, and so lambskinned the same, that the cause will be the warmer a good while for it. The reasons that moued him to take this paines was, that at the first comming out of the Learned Discourse, the D. in a Sermon of his at Paules crosse, did not onely confute a great part of this booke, but by his said learned sermon, made many of the puritans relent and distrust their owne cause: what cannot a smooth tongue, and a schollerlike wit bring to passe ? Some other of the puritans, in deede, being more vntoward to learne then the rest, stood stiffe in their former opinions, concerning the gouernement of bishoppes, (notwithstanding this sermon of M. doctors) and challenged him for his sermon, offered him y^e disputation (yea and the *non plus* too, or els I am deceiued) here M. dean promised them a large confutation of the learned discourse, which in this booke he hath now performed: wherein he hath behaued himselfe verye scholerlike. His stile *A smoothe stile.* Reader cannot chuse but haue as great delight therein, as a lack an Apes hath in a whip: he hath so thumped the cause with crosse blowes, that the puritans are like to haue a good and a sound cause of it as long as

they liue. In this one thing I dare preferre him before any that euer wrote : to wit, that there be not 3. whole periods for euery page in the book, that is not graced with a verie faire and visible solacism. O most excellent and surpassing eloquence. He speaketh euery thing so fitly to the purpose, that he neuer toucheth the matter in question. A rare gift in a learned writer. He hath vsed such varietie of lerning, that very often he hath translated out of one mans writing, 6. or 7. pages together, note here a newe founde manner of bookemaking. And which is more strange, he bringeth those testimonies for his purpose, whose very words translated and set down by him, are as flat against the purpose whereto he bringeth them, as fire in quality is contrary to water. Had not he a right use of his wits think you, while they were thus bestowed? Not to stand long in this place of those quallities in him, whereof before I haue made some mention to his praise in the former Epistle. Whatsoeuer might be for the ornament and furthering of an honest cause, he hath in this booke so defied them all, that elsewhere you are to seeke for them, for here they are not to be found. Wherin he hath very wisely and prudently obserued the *decorum* of the cause in hand. Like lips, like Lettice, as it is in the prouerbe. The goodnes and honestie of the matter he handled, required such good and honest prooffs as he brought. Let those that handle honest and godly causes, labor to bring good prooffs and a cleare stile. Presbyter Iohn defended our Church gouernement which is full of corruptions, and therefore the stile

and the prooffs must be of the same nature that the cause is. The priest leaues not so much as the title of the Discourse unexamined. The title forsooth is "A learned discourse," &c. A sawcie title, but what sayth the lerned Bridges vnto it. O you know he is good at a stale iest euer since he plaide my Lord of Winchesters foole in his sermon at Sir Maries Church in Cambridg, and therfore he iesteth at the title. I vs, the puritans haue nothing to doe with that sermon: why should they hit their brother in the teeth therewith? he hath made their betters to laugh at him for his Sermon since that time. And whye should he not? for his grace will allow him, because he is content that bishops should be Lords: he hath subscribed, weareth a corner cap and a tippet, and woulde gladly come to the honor, to weare that which might make him a lord spirituall, and if it were a shauen crowne, or a coxcombe, which his grace his articles would enioyn him to weare, what hurt could that do vnto him?

*How M. D.
playd my L.
of Winches-
ters foole in
his sermon.*

Now I wonder what our brethren will say to this, that their booke is scoffed at, at the first dashe. I am sure their noses can abide no iest. What say they man, do you make anye question of that? I warraunt you they will affirme that the author of the Learned Discourse, and 500. green heads more that are on their side, within 2. Syllogismes, would set the deane of Sarum at a flat *non plus*, and answere his whole worke in a threepenie booke. Are they so good at disputing and writing in deed? I hope his Canterburynesse will

looke to this geare, and suffer them to haue liberty
Blacke Oxe neither to write, nor to dispute, the black
hath troden *Oxe hath troden on his foote, he hath had*
on his graces *foot.* some trial by woful experience, what small
credite, and lesse gaine there is to be had, either in
writing or disputing with these fellows.

State of the question. To the matter. The state of the whole
controuersie betweene my brethren bishops,
and my brethren the puritans, and so betweene this
worthie doctor, and these discoursers, is: whether the
externall gouernement of the Church of Christ, be a
thing so prescribed by the Lorde in the new testament,
as it is not lawfull for any man to alter the same, any
more then it was lawfull to alter y^e form of regiment
prescribed vnder the law in the old testamēt. And see
whether if there be any gouernment in y^e Church (as
necessarily there must be, or els all confusion will ensue)
the same must be by those offices and officers alone,
and by no other, which the Lord hath set downe and
limited in his word. Or els whether man may alter
these offices and officers at his will and pleasure, and
make newe offices and officers, as he may in the ciuill
gouernments. The puritans saye, that these offices and
officers, whiche our savior Christe and his Apostles did
ordaine, are vnchangeable, and that it is not lawfull for
any prince to alter them, no not though the circum-
stances of times, places and persons, should seeme in
regarde of conuenience, to enforce him thereunto. The
doctor with all the Lordly priests in the land, hold the
contrarie. And sweare it to be lawfull for the magis-

trate to ordaine what gouernement he will in the Church: yea, that the Church gouernors, contrary to the flat commandement of our savior Christe, Luke 22. 25. 26. may be Lordes. And that the Church government prescribed by our Sauiour Christe, and enioyned by the Apostle, was not immutable, as the regiment vnder the lawe was. In so much as in the opinion of M. Bridges and the rest of the cleargie, Paul was deceiued, Ephesians the 4. 13. in saying that pastors and doctors were to cōtinue in the Church vntil we al meet together: that is vnto the ende of the worlde. Here then is the puritans I, for the permanencie of this gouernment, and M. doctors no. Our brethren (for so of his meere curtesie it pleaseth M. deane to call them, whome men commonly call puritans and precisians) to make their partie good, propound the cause by a like example after this sort.

The sacrifices of y^e olde lawe (after the *Ministers of the old Testament.*) were to be offered

*onely at Ierusalem, by a Leuite, of the line Deut. 22.
of Aharon * onely: vnlesse a prophet extra- 21.
ordinarily ordained it otherwise as * Eliah did. 1 king. 8.29.
And the said sacrifices were to be consumed 2 chron.
and burned, onely * by a fire proceeding from 6. 5.
the Lord. Briefly, none were to meddle with Nomb. 3. 3.
the tabernacle, or any thing belonging to the Levit. 8. 9.
seruice of God, but the sonnes * of Leui, 1 KIug. 28.
whome the Lord appointed for his owne seruice. So 32.
that if anye sacrifice were offered out of Ierusalem, Levit. 9. 24.
by any other then a sonne of Aaron, consumed by Nomb. 3.12.
35.

Leuit. 30. any * strange fire, or any seruice about the
 10.
 Ezek. 44. 8. Tabernacle * performed by a stranger, not
 appointed by y^e Lord : then an horrible breach of gods
 ordinance was committed, and punished very memorable
 2 Sam. 6. 7. by the Lord in * Uzza, * Corah Dathan Abi-
 Nomb. 16. ram, and the two hundred and fiftie captaines
 1. 35. of the Congregation, who not being of the
 sonnes of Aaron, would needs offer incense before the
 Lord.

In like sort, Christe Iesus ordained, that when there
*Ministers of the new Test-
ament.* should be any ministers in his Church, they
 should be able to gather together * the saints,
 Ephes. 4. and that these in their proper and limited
 12. places, should be either pastors or doctors.
 Acts 20. 17. In like sort, he ordained that som should
 28. & 14. * bear rule and ouersee the flocke with the
 23.
 1 tim. 5. 17. minister, and they should be Elders, that the
 titus 1. 5.
 Rom. 12. 8. ouersight of the Church treasurie, and the
 Acts 6. 6. care for the maintenance of the poore should
 rom. 12. 8. be committed * vnto Deacons, vnder which
 phil. 1. 1.
 1 tim. 3. 8. also the widowes and Church seruants are
 contained. He farther ordained, that before these offi-
 cers shoulde be instituted, and as it were inuested into
 their offices, there should be had due examination of
 1 Tim. 5. their * fitnes to execute the same, and their
 22. & 3. 10. vnreprooueable * life. And that their ordi-
 rom. 12. 3.
 Titus 1. 6.
 7. 1 tim. 3.
 8. & 5. 11.
 Acts 14. 23.
 & 6. 6.
 2 tim. 1. 6. nation shoulde be * by imposition of hands,
 with fasting and prayer. And by these 4.
 officers (say our brethren) Pastors, Doctors,
 Elders and Deacons, God hath appointed that

all matters of the Church, should be decided *What offices
and officers
the Church is
to be governed
by.*
and determined. For these officers onely (and none else) must haue to do with the preaching of the word, administering the sacraments, making of ministers, excommunicating, and administering of all other Churche censures and punishmentes. But as for ciuell gouernment, punishment and censures, they must not meddle with them. Because these thinges onely belongeth to the ciuell magistrate, whose office is not to be vsurped by any of the former. Thus our brethrē set downe the whol state of the controuersie, and thus by Scripture they confirme their I, and ouerthrow M. doctors no. Parlous fellowes I assure you. For beleue me, it would put a man to his trumps, to answer these things soundly by scripture againe. Well, M. Deane on the other side, verye stoutly prooueth his no, page 54. of his by a conner axiome to *Page 54.*
beginne withall, in this maner.

“ If this Church gouernement, by pastors, doctors, elders, and deacons, be necessarie, then the Church in some age and place, eyther had this gouernment, or hath labored for it.” *A very fit reason to proove the mutabilitie of the Church government.*
A most true and tried truthe, what then brother Sarum, do you assume from this true gouernment? Nay soft there ka masse deane, I trow the puritans will not drive me to make syllogismes in this booke. That is no part of mine intent, for if I had thought they would drive me to suche pinches, I would not haue meddled with them. Naye, by their leave, if the assumption or proposition bee eyther more then

Now good doctor send me the measure of thy head, that I may prouide thee a good nightcap.

M. D. prudencie, in omitting that which he cannot prooue.

I can prooue, or be against my selfe, I will omit them. Pardon me I praye ye my masters, I will set downe nothing against my self, I haue brought in a true proposition, and that is inough for one man, I thinke. Let me see what you can saye to that. Mine assumption shalbe brought forth at leysure. Is the winde at that dore with you brother deane. I perceiue you will be of the surer side, howsoever it goeth. But brethren, what then say you to M. deanes reason? Your answere I know, may be of 3. sorts. First you may say that the reason is popish. Secondly, you may demand, whether it be midsommer Moone with him or no, because he bringeth in, a conex proposition, and assumeth nothing. Can you blame him in so doing: For the assumption must haue bene eyther affirmatiue, or negatiue. Now if he had assumed affirmatiuely, he had ouerthrowne himselfe: If negatiuely, then you brethren, would haue denied the assumption, which M. Deane woulde neuer haue bene able to prooue. So a man might put himselfe to a pecke of troubles in deede. And this is a point for your learning, closely to passe by that, wherewith a man shall haue no honestie to deale. Thirdly, you may grant the proposition to be verie true (to what end then did Sarum bring it in) because Geneua, and other the Heluetian Churches haue this gouerment, and you labor for it. Seelie fellowes, can you saye no more, then vpon them againe M. deane, with your second reason thus concluded, page 55. with 4. good substantiall

tearmes. " No gouernent is an vniforme Page 55. prescript that cannot be altered, but that which God in his worde prescribeth to be such. But the Lorde hath not prescribed the Church gouernment to be such, as all things appertaining thereunto, is an vniforme prescript that cannot bee altered. Therefore the Church gouernment is not an vniforme prescript which cannot be altered."

Thou knowest not how I loue thee for thy wit and learning sake, brother Iohn (as for thy godlines, I might cary it in mine eye, and see neuer a whit the worse) notwithstanding me thinkes your syllogisme should haue foure tearmes. 1 The Church gouernement. 2 All thinges belonging to Church gouernment. 3 An vniforme prescript, &c. 4 A gouernement prescribed in the word.

And ten to one brother, you neuer dreempt to haue met with your brother Martin, when you wrot this volume. Well seeing we are now come together, let me about this point of Church gouernment, fathermillerly spur a question vnto you. Tell me then bethout disimblation, what the bishops and you meane, when the question is concerning Church gouernment, to run by and by into the controuersie of things appertaining to Church gouernment: which for the most part are indifferent, and not set down in the worde, but left to the discretion of the Church. As though there were no difference between the questions. By what and how many offices

The bi-shoppes woonted maner in this controuersie to runne from the consideracion of those thinges that are morall vnto thinges indifferent.

*What offices and officers, the Church is to be gouerned ?
and officers
the Church
is to be go-
nours to employ themselues : whether it be
lawful for one of them to meddle with the office of
another ? Or for one to do that action wherin the whol
Church should be an agent ? Whether they may be
magistrates and church gouernours both at one time ?
As though (I saye) there were no difference betweene
these questions which are grounded vpon the certayne
prescript rule of the worde that cannot be chaunged,
and other questions : which although they belong to the
seruice of God, and the outward gouernment of the
Church : yet depend not vpon any thing prescribed
and exactly set downe in the worde, but vpon the
grounds : of what in regard of the changeable circum-
stances of time and place, may be most comely, most
decent, most orderly, and best belonging to edification.
Of this latter sort are these points : whether it be most
conuenient, that prayer should beginne at 8. or 9. of
the clock : whether the sermon should continue an houre
or an houre and an halfe : whether the pulpit should be
of woode or of stone, &c. Concerning which, the worde
hath expresly set downe nothing, but commanded that
al of them shoulde bee squared according vnto the rule,
1 Cor. 14. let all things be done honestly by order, and
40. to edification.*

Now reason with one of our corrupt bishoppes, or
any other that defende their corruptions, and saye that
our Church gouernement is wicked and vnlawfull,
because it is not expressly set downe in the word.

They will by and by demand, whether any thing belonging to the seruice of God be lawfull, but that whereof there is expresse mention made in the worde. And whether any thing belonging to Churche causes be changeable. As whether it may be lawfull for the minister to preach in his gowne, whereas there is no expresse mention that our Sauiour Christ and his Apostles did so? Or whether it may not be lawful for the Church of Geneua to begin his sermon at 8. of the clock, whereas it may be the Church of Heluetia beginneth at 9. or at 10. So the worshipfull Deane of Lincolne (sometimes vnlearned Iohn Whitgift) not being able to denie, but that the ministers ought to be chosen by voyce: demandeth whether women forsooth were not to haue a voyce in their election or no? And thus all the packe of them run from the matter in controuersie, vnto the question of things indifferent. By this means, thinking they may bleare the eyes of men, if they cann bring any cauill, though neuer so impertinent to y^e matter. As who say, all men were so ignorant, vnlearned, and blinded with the worlde, as nonresidentes and Bb. are. Ile besire them to leaue this order, or els they are like to heare of it. And ile besire you presbyter Bridges, not to bring foure tearmes in your syllogisme again, for an you doe, it shall cost me the setting on. My brethren the puritans in this place, it may be, wold grant your syllogism to haue but 3. tearmes in it, and so would saye, that the words (all things) in the assumption may be taken ambiguous, for

*Deane of
Lincolne
(sometimes
vnlearned
Iohn Whit-
gift) his
question.*

if thereby your worship mean all things appertayning to the circumstances of the outward seruice of God, as the houres of prayers, the nomber of communicantes in one congregation, &c. as you set downe your meaning to be, page 56. sect. 3. Then they say your assumption is nothing to the matter in question. The question my masters? why what a question is that? Did not I warne you aforehand, that M. deane had made a vow, not to meddle with the question. But if say they, you meane the Churche officers and their subiects, concerning which the controuersie is instituted, then we denie the assumption.

And I warrant you brethren, he proueth the assumption by 2. reasons, page 55. "First Christ is the owner and gouernour of his house which is the Churche,

Page 55. concerning the inward and spirituall gouernment of the heart. Therefore he hath not prescribed the outwarde gouernement thereof." Surely brother Iohn, I marueile vpon what topike place this reason is grounded, for scripture is not the foundation (you know) of the established gouernmēt you defend. As though (will M. Bridges saye) you are ignorant brother Martin whence I drew this argumēt. You would make the worlde beleuee, that you know not that

John Elmar, I resoned as my brother London did, in his *the B. of London his booke.* "Harborough of faythfull subiects." I tell

The bishop of Londons booke. you, I drew mine argument from that place whence he drewe his, which you shall finde set down, page 42. of his booke (for I am sure M. Marprelat, your booke hath the pages set

downe in it, although the printed booke hath them not) O I remember well in deed brother Sarum, y^e place you mean, and I remember that Iohn Elmars reason is very like yours. For (sayth Elmar) "The scripture medleth with no ciuill pollicie, anye farther then to teach obedience, therefore it teacheth not what persons should beare rule." And again, page 44. "The ministers office is ouer the soule, therefore a minister must not reprehende disorders in the ciuill state." page 47. "Pauls commission is to teache obedience, therefore hee hath nothing to doe to call for a redresse of matters in ciuil pollicie :" yea in this 47. page, line 19. Iohn of London hath these wordes, which to his commendation I will set downe as followeth.

"And this being a great matter of pollicie" (saith he) "as it is the greatest (for it containeth the whole) it cannot be within the compasse of Paules com-
Paule hath
gone beyond
his commis-
sion, saith
Iohn of
London.
mission, and so it followeth, that Paul in this place ment no such matter as they gather, or if hee did, he did it without the compasse of his commission," &c.

Nowe truely brother Bridges, I thank you heartily for putting me in minde of this point, I hope my brother London cannot be offendid with vs, for, quoting him for our authoritie. I see now it is no maruaile though Paul be put to silence within the diocesse of London, for I perceiue there is an olde grudg betweene my Lord and him : yet I commende your fatherhood, better then his Lordship in this point. For in the 57. page of your

booke, you allowe Paule a larger commission, where you say, "that the worde of God is able to make the ciuell gouernement perfect: yea, and that the perfection of the ciuell gouernement, must be out of the word, and in the word inclusiuely." But for all this, you must giue me leaue to doubt how this reson of yours followeth. Christ hath prescribed the inward gouernment, therefore he hath not prescribed the outwarde. It may be your seconde reason will make the matter more cleare vnto me, which is in the same page, and thus framed. "We are his Church if we holde
Page 55. fast the confidence of our hope vnto the end. Therefore there is no externall gouernment of the Church set downe in the word." This reason, to omit what ground it hath in the worde, is very plausible euen in nature: is it not, thinke you? A man is a man though he go naked. Therefore by master deanes reason, the Lorde hath ordained no couering for his nakednes. Again, a man is a man if he be once born, though he neuer eate meate: therefore it is not the ordinance of God he should eat meat. Let our cauilling brethren, go see nowe what may be brought to reproche the credit of such inforcible proofes. M. Doc. doubtlesse will stand to his tackle whatsoeuer they bring. If they should be so ignoraunt as to denie the consequent of both these reasons, they must stay vntill M. Deane hath read ouer his predicables, and predicaments with fryar Titlemanes rules *De inveniendis medijs. rr. vntil he hath gotten a bishopprikke, before he prooue eyther*

of them. And it may be then to, that he will prooue what they denie, as master Canterburie hath prooued, that which master Cartwright confuted.

In the meane time, marke how stoutly M. Page 56. deane goeth forward. And although page 56. he meet by the way with his nowne sweet friend Bellarmines, a popish writers distinction, of agreeable, and not contrarye to the word (the papistics affirming all their traditions to be agreeable, and none of them contrary to the word) yet his answere, page 57. to the place of Paule,

*Bellarmino's
opinion, and
the M. D.
all one on
this point.*

Page 57.

2. Tim. 3. 7. is as good and as canonicall, as anye of the former reasons, concluded thus. “The place of scripture which doth not denie, but that the ciuell gouernement, which must be inclusively according to the worde, may be elsewhere prescribed then in the worde, that place also doth not forbid the Church gouernment to be fetched from some other fountaine, then the prescription of the worde. But this place 2. Tim. 3. 7. doth not denie, but that ciuell gouernment being a gouernement nor prescribed in the worde, may bee learned elsewhere, then out of the word, and yet be according to the worde. Also it doeth not denie but that the church gouernment may be a church gouernment according to the word, which is not therein prescribed.”

*Your cōse-
quent is
false master
Deane.*

It is a hard matter I tell you, to conceiue all the wisdomnes of this syllogisme. For if you marke the proposition very well, you shall therein finde the errors (as M. doctor accounteth them) of Peter and Paule,

Peter and Paule confuted.
 1 Peter 2.
 15.
Ephes. 4.
12. rom. 12.
8. 1 cor.
12. 28. verye notably ouerthrown. The one of them calleth * the ciuill gouernement, an humane ordinaunce : the other * affirmeth our sauour Christe to haue ordayned euery minister and Church officer, that were at anye time to be in the Church, and to haue tyed the minis-
 terye vnto two ordinarie functions, of pastors and doctors.

William Woodcocks diuinite. But his worship lighting vpon william Wood-
 cockes diuinite, putteth in the propositions, both, that the Church gouernment is an ordi-
 nance of man, inuented and ordayned by man, and also that there may be as many sortes of ministers in the Church (if the magistrate will haue it so) as there be degrees of ciuill officers in a commonwealth. For the Church gouernement is no more prescribed in the word (sayth the deane) then the ciuill gouernment is.

You may see then, how headie and peruerse these our brethren are, that had rather sticke vnto a poore fisherman and Tentmaker, Peter and Paule, in a matter of trueth, then imbrace the manifest falsehood of so plaine an vntrueth, with a fat deane, and all the braue spiritual Lordes in the lande. Well fare our cleargie men yet, (who being like the priest whereof Iohn of London maketh mention of, in his foresaid booke, course at page 32. line 3. that sware by his priesthood, you brother London. that if the Trinitie were not in his portesse, he would not beleue it) will allow of nothing, but that which is in the B. of Canterburies Articles, be it neuer so often read in Paules writings.

And I trow, M. doctors reasons following, wil make

the puritans stoope vnto his grace, and leauē
their peeuishnes, and running beyonde their
commission, after the example of Paule, in
speaking against any established gouernement: *His grace is
able now to
make the
puritans to
stoope, I
warant
you.*
yea and a gouernement established by act of
parliament. I thinke my L. of London gaue Paule
inough, as we heard before, for medling with state
matters. And his grace admonisheth the puritan
preachers often inough, that howsoeuer they haue trueth
of their side: yet they must not runne beyond a law,
and without law: if they doe, though they haue Peter
and Paule to speake for them, yet by your leauē, hee
hath in his hande that whiche will tame them and all
their fautors: If the abusing of the high commission and
an whole popedome be able to do it. But all this
while, we go not on forward with you brother Sarum. Therefore in the next page, let vs Page 57.
here how you fetch your brethren ouer the coales with
your next reason, whereof trust me, I know not, almost
though it were to gaine a bishoprick, how I should
make a good syllogisme, but I will do my best after
this manner.

It suffizeth that suche orders as are not prescribed in
the word, as things necessarie to saluation, be they ciuell
or ecclesiasticall, bee onely foulded vp within those that
are prescribed, and to make them as things expedient
to edification, order and comelines, for obedience sake,
although they be none of those things that appertaine to
any necessity of our saluatiō, or to any absolute neces-
sity of our obedience. But such is the Church gouerne-

ment as it is not prescribed in the word, as necessarie to saluation, or of any absolute necessity of our obedience. Therfore it is sufficient that the Church gouernment be onely foulded vp within the things prescribed in the worde, and be of the nature of the thinges that onely belong to edification, order and comlines.

I was neuer so affraid in my life, that I shoulde not come to an end, till I had þene windlesse. Do you not see how I pant? Our brethren now are to come to their awnswere, Concerning necessarie to saluation, then say they, we woulde knowe brother Bridges, and thrise learned brother Bridges, we woulde know what you meane: whether such a necessitie, as without which, men cannot bee saued. I meane euen the same (sayth M. deane) as it appeareth, page 60. line 21. 22. of my booke: then we replie that nothing is of this necessity, but onely iustifieng faith, and we denie the sacraments to be of this necessitie. For the theefe on the Luke 23. 49. gallowes * was saued without them. And we thinke moreouer, that your impietie and ignorance (M. deane) to be outragious, and intollerable (say they) in that you go about to teach the holy Ghost what he shall prescribe in the word: because by this proposition of yours, nothing should be prescribed therein? concerning the sacraments: for they are not there prescribed, as things necessary to saluation, in such sort as men cannot be saued without them.

But if you ment not this necessitie, then wee woulde knowe, if you can tell your selfe what you woulde haue,

(forsooth brethren, a bishopprikke he would haue, and all such troublesome fellowes as you are, banished y^e land) Hoe you meane such a necessitie, as euerie Church is not bounde to obserue the same order vpon their obedience. For example, you meane that euery Churche or seuerall congregation in Europe, professing the trueth, is not bounde to haue their Churche couered with lead, as the monastery of Sarum is. For they may lawfully haue it couered with slade or tyle. You meane that they are not bound euery one of them, to haue a sermon vpon the wednesday, for they may lawfully haue it vpon any other day in the weeke. That euery Church is not bounde to haue a pulpit 4. foot high, for they may without sin haue one lower or higher, if expediencie and edification require the same. That is euen my meaning in deede, and so I would, page 59. (saith M. dean) "That these things should be vrged no otherwise, then Paule doth vrge them: that is, not placing the perfection of religion in them, or making them orders necessarie for the building, but rather for the ornaments of the building, and so squaring them all according vnto the rule: Let all be done honestly, and by good order." Is this your meaning (M. doctor) you haue spun a fayre thred. Can you tell your brother Marprelat with all your learning, howe to decline what is Latine for a goose. Why this euery one of your brethren his selfe wil graunt to be true, and they neuer denied it at any time. But this is not the question. For it is neither con-

*William
Woodcocks
diuinite.*

M. Deane,
my friende
is not so
precise as
hee thinkes
it necessary
for them to
haue a ser-
mon upon
the Sab-
both.

cerning Churche officer, office, or anye part of Church gouvernement, whereof the question is instituted: but it is concerning matter of circumstance. Yet (brother Iohn) what do you mean by these contrarieties in this point. For you haue heard, page 59, you meane by things necessary to saluation, matters of indifferencie: and page 60. line 21, 22. you meane an absolute necessitie, without which, men cannot be saued. Do you think that you can answer men, by saying that you indeed wrote page 59. But D. Perne wrote page 60. the which you had no leysure to ouersee. This is a prettie aunswere, is it not thinke you? Let me take you againe in such a pranck, and ile course you, as you were better to be seeking Gammer Gurtons needle, then come within my fingers. And learned M. doctor, saye the puritanes, we will giue you leauue to take eyther of these 2. necessities to be your meaning. If you meane, as page 59. be necessarie to saluation, then they denie the assumption. And yet they will haue one course more at the proposition before they goe, because it came from Rome: and will bring foorth a Jesuit, vnlesse betimes it be had to the house of correction. They say thē that you still ioyne with Bellarmine. For in the state of the question, concerning tradition: He hath the same cauill, cap. 3. lib. 2. against Caluin, Luther and Kemnitius, which you haue concerning comlines, and order in this place, against your brethren. What a sawcie fellow was that Bellarmine, that must needes publish his worke for the Pope, one iust yeare before

*A proposition set
from Rome
and like to
breed a Je-
suit.*

you published yours for the Archbishop? Could he not keep it in, vntill both your books might be published together. For now these puritans do shake you very shrewdly, for borrowing popishe stuffe from Bellarmine, and ouerthrowing her Maiesties M. Doctors collection out of popish writers. supremacie: whereas I am perswaded, that although Bellarmin had neuer written, yet the master that taught him, would in time haue fully instructed you, in all these points that are forged vpon his Anvil. And although (as I thinke) he saued you a great deale of studie, yet I pray you let D. Perne write vnto him, that he may know his fault, and you be certified when hee writeth againe, that both your bookees may come forth together.

Nowe if in your assumption (saye our brethren) if you meane by necessitie to saluation, that without which men cannot be saued as before: it is true, that the Church gouernment is not of this necessitie, for in that sence as was sayd, the sacraments are not necessarie to saluation, or of any absolute necessitie vnto our obedience. Nay to be no traytor, no idolator, no whoremonger, is not of that absolute necessitie to saluation, but y^e he may be saued, whiche hath beene (so that now he be none) sometimes an idolator, &c. If you meane that other necessitie, whereby al they that will haue any gouernment in the Church, are bound to haue that onely, and none els which God hath prescribed in the worde, or else transgresse y^e inuiolable prescript ordinaunce of God, concerning the gouernement of his Church. Then they denie the assumption. Here is a

pretie matter, that one poore syllogisme must be thus handled, I woulde his worshipp knewe who they were, that thus deale with him. I hope it should not be long ere Watson the Purciuant (as vnnaturall a sourfaced knaue, as euer was in that office) should trudge for them. They shall be met with one day I doubt not.

M. deane page 58. sheweth very wisely
Page 58. that men must warily take heed how they bulde (for the Bb. haue these 30. yeares so bulte, that they are almost come to digg at the foundation of the Church) lest belike men shoulde by building after the maner of the Apostles, ouerthrow the Monasterie of Sarum. And that were pittie, seing from thence these natural reasons following haue issued.

Any thing in religion may be altered, by the bishops diuinitie. “ Euerie thing that is prescribed in the word, contayneth in it the perfection of reli- gion. But the Church gouernement doth not containe in it, the perfection of religion. Therefore the Churche gouernement is not prescribed in the word.” No brother Iohn, nor baptim neither: For baptim doth not containe the perfection of religion in it, and therefore as you may wisely conclude, it is not prescribed in the word. We may alter what we will now, so that the part which we alter, containe not the perfection of religion in it, and be agreeable vnto my L. of Cant. articles. For they must be altered in no case. And what reason is it that the Lords supper should be receiued vnder both kindes, if the ciuill magistrate and the Churche, will otherwise ordayne. For no sacrament containeth in it the perfection of

religion : and therefore by M. deanes proposition, the celebration therof, is not prescribed in y^e word. A man might keep good stir in y^e pulpit, or in writing, hauing but this ground allowed him. And I thinke of such a preacher as this shoulde be, Iohn of London spake in his foresaide booke, page 49. line 2. where he describeth his preacher after this maner: that "he should be no milksop, no white liuered gentleman, that for the frowning and cloudy countenance of euery man in authoritie, will leaue his flocke and crie *Pecau*." And againe, in this page, "When they come to handigripes, they must not onely flourishe, but they must know their quarter strokes, and the way howe to defende their head," &c. Such a preacher I say as this, would quickly with his quarter strokes, ouerturne al religion, and with verye good reason, if deane Iohns proposition be true, That euery thing whiche is prescribed in the word, contayneth in it the perfection of religion.

Will you haue any more of these blowes brethren, then touch them againe parson Iohn, with the second reason in this page. "Euerie thing that is prescribed in the word, is of the substance of the building. The church gouernement is not of the substance of the buylding. Therefore it is not prescribed in the worde." Nothing but paralogismes. Sir Bridges, do you not know before whom you speak? You thinke now that you play my L. of Winchesters foole, do you? Or that you are in the monasterie of Sarum among your

*John Elmar
you must
knowe was
verie good
with a twoe
hand sword
in his youth.*

*John El-
mar, the B.
of Londons
preacher
with his
quarter
blowes.*

roring quiristers. I would aduise you, learn this of me: That the Church gouernment is a substancial point of religion. And therfore of the substance of the building.

Math. 28. 19. 20. That it is a substantiall point, it appeareth, because it is included within the commaundement which our Sauior Christ gaue vnto his Apostles, when he sent thē to build his Church, commanding them, not onely to teache and baptize all nations (which are the things that you thinke onely to be substantiall vnto the building (Naye wicked bishops, wil not acknowledge preaching to be of the substance of the building) but also to teach them to obserue what-

Rom. 12. 6. 1 Cor. 12. 8. 28. Act. 15. 6. Ephes. 4. 12. soeuer he commanded them. Now he * or-
dayned, he commanded that the church should be gouerned by these 4. offices, or els the Apostles woulde neuer * haue obserued them,

Actes. 6. 6. & 14. 23. 1 Cor. 23. 1. tim. 5. 17. iam. 5. 14. Titus 1. 5. and prescribed them vnto the Churche. Was there nothing wanting vnto the building in Creet, while they wanted Elders there. If there was not, why should Titus stay there, to ordain Elders in euery citie? If there was, what a dunse art thou to denie the Churchgouernment to be of the substance of the building. Paule saith in that place, Tit. 1. 5. that he apointed that Titus should ordaine Elders there. Paul belike in this place did appoint these thinges to be ordained, whiche were not of the sub[st]ance of the building. You were best to say that Paul had nothing to do with Church gouerment, but to teache obedience, and therefore went beyonde his commission, in meddling with these matters. Archbishopp

Titus belike wherof you speak now, should be all the doer in Church matters: yet I am glad of one thing, y^t Paul was so bold as to commaunde Archbishop Titus, and to enioine him what he should do in his own dioces. I say in his own di[o]ces, for M. D. proueth anon that Titus was Archbishop of Creete. Nowe if Titus whoe I doubt not, was as good an Archbischopp as his grace of Canterbury (if euer hee was any as he was not) and might euery day in the weeke, go cheeke by ioule with his grace, did yet suffer himselfe in his owne dioces, to be commaunded by Paule, and presumed to do nothing, but that which Paule commaunded him to doe, then I see no reason whie Paule shoulde not beare a little more swaie in Canterbury diocesse then he doth. And I see no reason whie his grace should presume to doe things so flat contrarie to Pauls mind as he doth. Whereas hee ought to doe nothing but by Paules commandement, his grace shall on day answer me this point or very narrowly escape me a scouringe, and you Deane Iohn go forward: I am content to let you passe my fingers at this time.

"If any were sauued" (sayth the D. page 60.) "without this gouernment, then it is not necessarie to salvation. But many were sauued without this gouernment that our brethren would haue: therefore it is not necessarie to salvation." Iohn of London with his two hand sworde, could haue quited himselfe no better then this. Our brethren graunt all this brother

*Archbishop
Titus con-
trolled by
Paule in his
owne dio-
cesse.*

*Paule com-
mandeth
Archbishop
Titus in his
owne dio-
cese.*

*A worthie
note.*

Iohn, because you meane by necessitie to saluation; such a necessitie, as without which men cannot be sauued. The next reason is for the golden pen. "Either necessarie, or vnneceſſarie: But not necessarie to saluation. Ergo, vnnecessarie. Thus M. Doc. carrieth away the matter very clearly. Onely he strayneth a little curtesie with the "Learned Discourse," in putting necessarie to saluation, for appertayning to saluation. You know

*A lye may
be dispensed
with, as wel
as M. D.
facultie of
two bene-
fices.*

he that can with a guilty conscience haue a facultie for two liuings, may as wel be dispensed with, for a lye or two. And I wisse these fellowes neede not to be so precise of swearing by fayth and troth, and strayning out a small lye for a benefit, they cōmit groser sinnes many times. And thus M. Do. hath ouerthrowne their whole buylding in generall. Nowe hee commeth to the spoylng of euery particular part thereof.

But before I come to these pointes, I care not inasmuch as there hath bene often mention made of my L. of Londons booke, betweene our brother Bridges and me, if I set downe some part of my iudgment, concerning that booke.

O but M. Martin, will my brother Bridges say, will Heere is in- you meddle with that booke, which M. Elmar decorum persone in wrote in the defence of her Maiesties gouernment. I know, for this speech the D. So you will give me and the Bb. iust should not cause to say that you are a seditious fellowe, give me this and one that disliketh of her maiesties gouernment. warning, but And by this meanes you will incense you knowe many against you, that otherwise could not my purpose is to play

but fauor your worthinesse and learning. I the dunge
afer his ex-
would they durst say, euen anye B. of them ample.
all, saye that I dislike her maiesties gouernement. I
would make poore Bb. of thē or I had done with them,
if they should slander me in this sort. And they dare
but raise vp this slander against me, I will persecute
the whol generation of them, and make them wearie of
slanderizing while they liue. Shall they deale with me,
as you do (brother Bridges thinke you) with Daneus in
your booke, whome you bring as an enemie to her
maiesties gouernment: whereas he by name,
The bishops
dealing with
M. Beza
& Danaeus.
and in manifest words commendeth, and
prayseth very highly her maiesties regiment
aboue all others. Or will they deale with
me, as they haue done with M. Beza? M.
Beza cap. 44. of his Confessions written in
Latin, saith, that he disliketh their iudgments,
who thinke it vnlawful for women to beare
rule. This book is translated into English, but it hath
all this poynt left out in the Englishe copie, to the end
they may (as it is reported) bear her maiestie in hand,
that M. Beza is against her regiment, and so, that her
maiestie may be brought in detestation of the Church
gouernment which M. Beza fauoreth, as being a Church
gouerment that cannot stand with the ciuill gouernment
of women. What say you to this geare Bb. haue you
delt well with M. Beza? Deale thus with me an you
dare. If you will say that you had no such intent, as
to slander M. Beza, in leauing out the said point.
Then I say that you are enemies vnto her maiesties

A horrible
Part and an
ungodly.
Confer the
English
with the
Latin copie.

gouernment, in that you will wipe out of a printed, and a translated booke, that which was written in her defence: especially suffering the rest of the booke to be printed.

To returne to Iohn of Londons foresaid booke, I say although he hath therein, spoken against bishoppes, euen our bishops now liuing, and so against himselfe, as being nowe a B. yet that his booke is a carnall and vnlearned booke, smelling altogether of earth, without rime, and without reason. And that his speaking against bishops therein, was but a snare to catch a bishopprick, as it now appeareth. The particular sentences and marginall notes shalbe set downe, and where I set anye note vpon your booke, there shalbe an m. for difference sake, added therunto. We will beginn with your owne wordes vnto the Bb. that is vnto your selfe and your
Page 23. brethren, page 23.
Bb.

The Prelates haue time of re-pentance. “Oh they may thanke God” (say you) “that they haue this time to breathe them, and bethinke them of their naughtie and hellishe crueltie, and to call dayly and hourelly for pardon and forgiuenes, for let them thinke, that if they be not punished in this life nor repent: God accounteth Note you prelates. their deeds so vile, and their faults so haynous, that no temporall paines be inough for such offences. And therefore reserueth them to eternall damnation. Oh howle and wayle you priests and prelates, not for the danger you stand in, of loosing your bishopricks and benefices, your pride and your pompe, your dignities and honors, your riches and

welth : But for that hel hath opened her mouth wide, and gapeth to swallow you, for the shedding of so much innocent blood, for murdering so manie martyrs" (though this be true in our bishops, yet let me in steede thereof say, for imprisoning so many innocents, and murthering the soules of so many in ignorance) " and spoiling Christs church of so manie glistering and glorious ornaments, commended of all for their learning, and discommended of none for their liuing." Nowe lest anye man shoulde thinke that he writeth these things to popish bishops, you are to know, that he wrote them vnto such as were bishoppes in the raigne of her maiestie, vnto bishops professing the gospel in name, but in deed deniying the power thereof. And in the next page line 10. he hath these words against those bishops, and now against himselfe.

" But Christ knowing the bounds of his office, would not meddle with externe pollicies, translating of realmes, and depriving of true inheritors. No whē he was desired to be arbiter betwixt two brethren : he asked not how the plea stood, but who made him an officer ? Diuines (me thinkes) should by this example, not giue themselues too much the brydle, and too large a scope, to meddle with matters of pollicie, as this is, whervpon dependeth eyther the welfare or ilfare of the realme. If these two offices, I meane ecclesiasticall and ciuill, be so iumbled together, as it may be lawful for both parties to

The Queene
drecened by
her church-
[m]en

The bishop
of London,
against pro-
testant bi-
shops.

Page 24.

Luk. 12.

Spirituall
men should
not medle
with pol-
licies.

Mark this
well you
that are
statesmen.
m

meddle in both functions, here can be no quiet, nor well ordered common wealth."

Thus the reader may see, what a paterne of hypocrisie this wicked bishop since he wrote this book, hath shewed himself to be: in taking vpon him, not onely that calling, whiche in his owne iudgement is vnlawfull, but also in ioyning those two offices together: the coupling whereof, he confesseth to bee ioyned as well with the most vile disorder, as with the dangerous dis-

John Elmar Quietnes of the common wealth. And yet he
the B. of hath not here left off speaking against bishops.
London his
prophesie.

Therefore, as before in the Epistle hath bin touched, he dealeth more roundly with thē, page 103 then before, in these words. "Come off you bishops, away with your superfluities, yeeld vp your thousandes, be content with your hundredths, as they be in other reformed Churches, where be as great learned men as you are. Let your portion be pristlike, and not princelike. Let the Queen haue the rest of

Bishops lands. your temporallities and other landes, to main- taine these warres which you procured, and

Will you be content Bi- shop it shall be so now? m your mistresse left her, and with the rest to build and found schools throughout the realme: that euery parrisse Church may haue his

preacher, euerie citie his superintendent, to liue honestly, and not pompously, which will neuer bee, vnlesse your lands be dispersed and bestowed vpon many, whiche now feed- eth and fatteth but one. Remember that

In any case, let there be one minister aboue the rest of his brethren. m Abimelech, when Dauid in his bannishment

1, Sam. 21

woulde haue dined with him, kept such hospitallitie, that he had no bread in his house to giue him but the shewe bread. Where was all his superfluitie to keep your pretenced hospitallitie ? For that is the cause you aleage, why you must haue thousands, as though you were commanded to keepe hospitallitie, rather with a thousand, then with a hundred. I woulde our countriman Wicklieffes booke which he wrote, De Ecclesia, were in print, and there should you see, that your wrinches and cauillations be nothing worth."

And I
woulde
mine
Epistoma-
stix were in
print, there
should you
see that
would not
like you.

Hitherto you see that this Balaam, who hath I fear me, receiued the wages of vn-righteousnes spoken in generall, as well against the callings of bishops, and their vsurping of ciuill offices, as against their pride, pompe and superfluitie. Must not he thinke you, haue eyther a most seared, or a most guiltie conscience, that can finde of his heart to continue in that calling : yea, and in the abuse of that calling, which his owne conscience, if he woulde but awake it, telleth him to be vnlawfull ? The Lord giue him repentance, if he belongeth vnto him, or speedely rid his Churche of such a scourge. And may not all the former speeches be fitly applied vnto him ? Is without dout. But the next he may be thought to haue written to himselfe, which he hath set downe, page 34. " As if you shoulde saye, my L. Lubber of London is a tyrant, Ergo he is no Byshop. I warraunt you though he graunted you the antecedent, which he can hardly

Pag. 34. lin.
15.
Doth he
meane
Watson the
purciuant
trow you.

denie, yet he woulde denie the consequent, or els he would call for wiely Watson to helpe him." Here brother London, you haue crossed your selfe ouer the costard once in your dayes. I thinke you would haue spent 3. of the best Elmes which you haue cut down in Fulham, and 3. pence halfe penie besides, that I had neuer

John of London, John of Exeter, and Thomas Winchester, who haue beeene in times past hypocrites as *hypocritis.* you haue bene, leaue off to hinder the word, and vex godly men, I will make you to be noble and famous bishops for euer. And might not a man wel iudge you three to be the desperat Dicks, which you brother London, page 29. affirm to be good bishops in England. For to allude vnto your owne words, page 28. 29. Whereas other bishops in the land, for the most, (onely John Canterburie excepted) lest they should one day answere for their proceedings vnto her maiestie, and gaine the euill will of the noble men, and gentlemen that fauour the sinceritie of the gospell, will not seeme to bee such dealers as you 3. are, though they serue at an inche in their place, to maintaine his graces pride and cruelty, to stay the course of the gospell, and to fetch in men with in the compasse of subscription, yet are they those for the most part, that will imprison none, and trouble verie few vntles it be for fear that if they should tollerate to much, they should haue a checke of their worshipfull Paltripolitan. But you three, like furious and senceles brute beasts dread no perill, looke no farther than your feete, spare none, but with tooth and

nail, cry out, down with that side, that fauoreth the gospel so. Fetch them vp with purciuants, to the Gatehouse, to the Fleet, to the Marshalsey, to the Clinck, to Newgate, to the Counter with thē. It makes no matter with you (I folow your own words brother London) so you may shew your selues (in shewe though not in trueth) obedient subiects to the Queene, and disobedient traytors to God and the realme. Thus farre I haue followed your words, howbeit I thinke you are not well pleased w^t me, because you meane not to stand to any thing you haue written. Nay you holde it vnlawfull now, for a preacher, as far as the two tables of the lawe do reache, to speake against bishops, much lesse any vngodly statute. And yet you say, *John of London
page 49. line 7.* "That prechers must not be afraid to rebuke the proudest, yea kings and Queenes, so far forth as the two tables of the law doe reache. As we see in Samuell, Nathan, Elias, Iohn Baptist, and many other. They may not stoope to euery mans becke, and studie to please man more then God." Thus far are your wordes, and they are as farr from your practize, as you are from the imitation of these godly examples whiche you haue brought. I see a bishopprikke hath cooled your courage, for in those dayes that you wrote this book, you woulde haue our parliament to ouer rule her maiestie, and not to yeelde an inche vnto her of their pri[vi]leades. Your words I will set downe.

"In like manner" (say you, page 53.) "if Page 53.
line 19 the parliament vse their priuiledges the king

*Parliament
men are to
resist their
Kings or
Queenes.*

*The parlia-
ment resis-
ted King
Henrie the
8.*

can ordaine nothing without them : if he doe, it is his falt in vsurping it, and their folly in permitting it : wherfore in my iudgement, those that in king Henrie the 8. daies, would not graunt him that his proclamations shoule haue the force of a statute, weare good fathers of their countrie and worthie of commendation in defending there libertie," &c.

I assure you brother Iohn, you haue spoken many thinges worthie the noting, and I would our parliament men woulde marke this action done in King Henry the 8. dayes, and follow it in bringinge in reformation, and putting downe lord Bishops, with al other points of superstition : they may in your iudgment not only doe any thing against their Kings or Queenes minde, that is behooffull to the honor of god, and the good of the comon welth, but euen withstand the proceedings of their soueraigne.

But me thinks you haue a palpable error, in the 48. Women ca- 49 and 50. page of your booke, which is that pable of the ministerie in regard of their sex by the bishop of Londons judgment. women are vncapable of the ministerie, not in regard of their sexe, but of certaine wants and imperfections in their sex, vz. their want of learning and corage, so that if a woman should be brought vp in learning, and trained in disputations, and were not milder in nature then men (of al which wants in women, you speake page 48) but knewe their quarter stroke (which knowledg you require in the minister page 49) then by your reason they might preach in your dioces : whosoeuer will read your 50. and 51. pages shal find this to be your iudgment.

Besides al this, the reader shall find such earthly and carnal stuff in al these pages, that you must needs giue this iudgment of the whole book, surely fleshe, euen a lump of meere fleshe writ it. For there you shall see the Englishe man preferred before other people: only because he feedeth vpon (and hath in his possession) plentie of sheepe, Oxen, kie calues (I keepe Iohn Elmars words) Conies, fish, and where as other nations feed vpon rootes, rawe hearbes, oyle, grapes, &c. In the last place against the French King he raileth and outrageth in this wise. “That Turkish vale-sius, that French tyraunt. Is he a king or a diuell, a christian or a Lucifer, that by his cursed confederacie with the turke.” Page 110.
 & 111.
Yea, wee haue such plentie of calues in England that wee haue calues to our Bis-hopes.

113. line 4. “O wicked caitife and fyrebrand of hell,” And line 8. “O foolish Germanes, which conspire not together with the rest of christian princes, to pull out such a traytour to God and his kingdome, by the eares out of France, and hang him against the Sun a drying.” Page 112.
 line 27.

The discreet reader of that whiche hath bene spoken, may apparently see the vndiscreete briutishnes that was in you, euen then, when you were best worthy to be accounted off. And thereby may gather what you are now, when you haue bidden farewell, not onely vnto the synceritie of religion, whiche then you seemed to im-brace, but euen vnto all humanitie and ciuill behauour. And yet you doe not thus leaue the Frenche king, but in this page. 113. line 13. You say that the diuel hath

none of his side now, but him to maintaine both the spirituall and the temporall Antichrist: in the same page, " Wherfore seeing he hath forsaken God, like an Apostata, and solde himselfe to the diuell," &c. And line 27. 28. " Proud Holophernes. Oh blessed is that man that looseth his life against such a Termagaunt." Againe page 114. line 2. " but this Iulia the Apostata, is named a diuels name, Christianissimus." Line 3. " And like a trayterous Sarazen is Christes enemie." Here he leaueth the French king, and here I leauie his booke.

Nowe I entreat the reader to consider these thinges, that I haue set downe out of his booke, and iudge whether such thinges as he wrote coulde proceed from a religious heart: and whether the booke be not an off-spring proceeding from a lumpe of earthly flesh. This booke is almost all the tokens of Christianitie, that euer he shewed. Since the time he became bishop, he hath

*John of Londons ty-
raany.* bene a continual oppressor of the Churche of God. His practises against God and his

saintes, was the onely cause whie I haue taken this paines with his booke, and he shall bee more beholding vnto me, vnlesse he leauie his tyrannie.

But now alas, alas brother Bridges, I had forgotten you all this while, my brother London and I were so busie, that we scarce thought of you. Why coulde not you put me in minde that you staid al the whyle. But it is no matter, we will make the quicker dispatche of our busines. You shall see I will bee the more fauorable to you. And let me see howe roundly you ouer-

turne these puritans, for you are now to ouerthrow the seuerall partes of their discipline. Our brethren say, that our Sauior Christ ordayneid an holy ministerye of men, for the buylding of his Church, and prooue the saying by the place of Paule Ephe. 4. 11. 12. Your mastership 3. maner of wayes shew the place they alleage, to make nothing for their purpose. First say you, Paule speaketh of diuers functions, therefore nothing of Ecclesiasticall gouernment. This reason brethren is a very sound one, if you should denie it, then in deede, I must think you not to be altogether so leaddenheaded as your brother Bridges. For do you thinke that a man entreating of the Maior of London, the two Shiriffs and their offices, speaketh by and by of some part of the order and gouernment of the citie of London ? or of som of the gouernours of the citie. As though my L. Maior and the two Shiriffes were now become to be any of the gouernours of the citie of London, or their offices any part of that gouernment. Who seeth not by this example, the folly of our precise brethrens reason euidently declared. The Apostle (say they) speaketh of Apostles, prophets, Euangelists, pastors, doctors, and their functions (for this M. D. confesseth) therfore he speaketh of some ecclesiasticall gouernours, and of some part of ecclesiasticall gouernment. Apostles, prophets, pastors and doctors, are church gouernours with them, and their office a part of ecclesiasticall gouerment. Let them learne, let them learn simple siginnes as they are, that the Apostle speaketh in this place, of ecclesiasticall functions, and

not of any part of ecclesiasticall gouerment. For so M. D. in this 61. pag[e] (compare line 17. with line 22.) teacheth vs to speake English: making an ecclesiasticall function, to be a thing altogether differing in nature, from euery part of ecclesiasticall government. A very proper and pleasant distinction.

In the second place, this testimonie brought in by our *A coosening
tricke of a
bishop.* brethren, is prooued to make nothing to their purpose, by two reasons. And what bom-
mination vmbertie of reasons here be, to per-
ceede foorth one head, and yet euerye one
fause, as it is true, that my good brother
Overton, the B. of Liechfield and Couentree,
sould his Chauncellorship at one time, vnto
two seuerall men: to wit, to D. Beacon, and
the good Chauncellor, M. Zacharie Babington. Well
parson Bridges his 1. reason is after this sort. That
place which sheweth gifts and functions to be ordayneid
in the Church, to the buylding vp of the bodie of
Christe, in the vnitie of the fayth and knowledge:
maketh nothing to prooue that there is an ecclesiasticall
gouerment prescribed in the worde. Thou sayst euen
true parson Iohn. For what hath the functions of pas-
tors, doctors, Apostles, &c. to doe with Church gouerne-
ment. A prettie matter, euery beggerly Apostle, pastor,
doctor, or Euangelist, y^t cannot spende, no I am sure
not 40. marks yearely, by all the spirituall liuing he
hath in his hande: must nowe be a Church gouernour
with our brethren, and their offices be a part of Church
gouernment. Why brethren, what meane you by this

You see
that couisen-
adge is like-
lye within a
while, to be
the steward
of my bro-
ther Liche-
fields house.

place you haue brought? Do you thinke, that the Apostle by those functions, and those persons, spoken of, Ephes. 4. 12. meaneth that any of them functions shoulde be a Lordlike function, or any of the persons Lord. You saye he doth not. No doth not? Then out of your owne grant he speaketh nothing *Of ecclesiastical government and governors.* Because euery ecclesiasticall gouernour must *governors.* needs be a Lord, and so ecclesiasticall gouernment, a lordly gouernement. If this be not true, aske my brother Bridges. For should God ordaine great men, and great Lords to be rulers in common wealths, ouer whome hee hath not so great a care as he hath for his Church, and ordayne none but beggerly fellowes (not able to spend 200. markes by the yeare, nay nor 20. neither) to beare rule in his Church?

I grant in deed, that you brethren puritans, saye the trueth as it ought to be, that bishops or ministers ought not to be Lords in any wise, eyther as ministers, or as ciuill magistrates. Thus in deed it ought to be, I and my brethren the Bb. do grant vnto you. And you knowe we would it were so. But you know also that our laws will haue Church gouernours to be Lords, and what? should our Bishops (good noble men) refuse that whch the law would haue them to take? Get you the law to be against their lordly callings, and see whether they will not giue ouer their Lord bishopdomes, whensoeuer lawe compelleth them. And whensoeuer they giue ouer, they shall haue no cause to thanke suche eniuious brethren as you are. Howsoeuer it be, you see

the Apostle, speaking of all sorts of ministers, by your owne confession: speaketh nothing of any Lord, or Lordly gouerment among them all, and therefore speaketh nothing of Church gouernment. Againe, all those functions whereof the Apostle maketh any mention (as my brother Bridges hath well noted) are ordayned to the buylding of the bodie of Christe, in the vnitie of fayth and knowledge. Nowe I would anye puritan of you all, durst say that our Church gouernors: that is, our venerable and worshipfull Lord bishops, are ordained of God, for the building of his bodie, which I know you will say to be done by preaching? As though L. bishops, being ciuill gouernours should preach. Were it meete, (I pray you) to see Steuen Gardiner, being the of the priuie Counsell in the pulpit? Counsellors nowe, must haue something to doe with pulpit matters, muste they I pray you? Will you allow that ciuill gouernours should be ordinarie preachers in your new plat-forme of a reformed Church? I know you will not. And what reason is it then, that you should require Bb. to be ordinary preachers, seeing euery bishop is a ciuil gouernour. I tel you true, I am so far from thinking, that bishops ought to be ordinarie preachers, seeing they are ciuill gouernours, that I hold it a sin for them to preache ordinarily. And brethren, you doe not well therefore, in vrging ciuil gouernours to preach, especially seeing you your selues, in your platformes, are against this point. And because it shall be seene that I deale vprightly betweene you and the P. P. prelates. I will set downe my reason, and answer it when you can: it

shall be concluded I warrant you in moode and figure. But in deed I haue inuented a newe moode of mine owne (for I haue bin a great schooleman in my daies) which containeth in it a great misterie. The misterie I will expound, it may be in a book for the purpose. In the meane time, if you resort to my sonne Martin senyор, that worthy wight, he it may be, shalbe able to vnfolde the seceresie thereof. This is the syllogisme, the moode answereth vnto "Celarent," elder daughter to "Barbara," and I will haue it called "Perncanterburikenolde."

*A syllo-
gisme con-
cluded in
Perncanter-
burikenold.*

<i>Perne</i>	No ciuell magistrate can be an ordinary preacher without sinne.	<i>Ce la rent</i>
<i>Canterburie</i>	Euerie Lorde Bishoppe is a ciuell magistrate. Therefore	
<i>Kenolde</i>	No Lord Bishop can be an ordinary preacher without sinne.	

What say you now brethren, would you haue ciuell gouernors (such as our Bishops are) to preach? I hope not. For although I cannot deny, but som of our bishops are very great breakepulpits, and have as marueilous rawe gifts in preaching, as any that euer came to Pauls wharff, yet surely I cānot see what warrant you haue to vrge ciuil officers to preach. Wherefore also you doe not well, in crying out against ciuil gouernors, because they preach not, as though their function were an ecclesiastical function, or as though you would haue any to preach who had not an ecclesiastical function. If you demaund then, whether bishops be

Ecclesiasticall or ciuil gouernours. They themselues say beath, and ai say brethren, that for the stopping of your meathes and other causes, I wad counsell thē, if they wad be ruled bai me, to be nether nother. Now if yaw demaund againe, whether Bishops sin in being ministers, seeing they are ciuil officers, or in bearing ciuil offices, seeing they are ministers. I haue already shewed that ciuil officers must be no ministers. And my brother London hath long since affirmed it to be dangerous for the common wealth, that ministers should be ciuil gouernors: and therfore brethren, to answer this question of yours, you are to know that I am fully of

No good order where ministers are ciuil magistrates saith John London. your brother Londons mind, who saith page 24. line 19. of his Harborough. "These 2. offices, I mean the ecclesiasticall and ciuil, be so iumbled together, as it may be lawful for

both parties to medle in both functions, there can be no quiet, nor any well ordered common wealth."

Nowe brethren you must not think the worse of this lerned mans iudgment, because he is a Bishop him selfe, For euen since he hath ioyned these 2. offices together he hath proued his owne saying to be true for his part, in that his whole endeuer hath bene euer since he was Bishop, that we should haue no quiet nor any wel ordered church or common wealth. I hope by this time you see it plaine that Bishops sinne, both because they are ciuill gouernours, and being ciuill gouernours, because they are bishops.

Your 2. reason is, page. 61. line 39. "Paule speaketh of these gifts and of this building, and of the orders

and ends thereof: therefore he speaketh nothing of ecclesiasticall gouernment." This is put home I trow, and ouerthroweth the puritans out of all cesse. It is altogether as good a reason, as an olde man yeelded sometimes to Sir Thomas More, concerning the cause of Goodwine sandes, and the stopping of Sandwich hauen: which was, y^t Tentertons steeple was the cause of Goodwine sandes. M. D. 2. reason to shew that the place of Paul maketh nothing for ecclesiastical gouernment, is after this sort. "Paul in reckoning vp these gifts, referreth all to the vnitie in doctrine of fayth, and to the holy conuersation of life. Ergo he maketh no mention of Ecclesiasticall order of gouernment."

That were a pitifull hearing in deed sir, that the Apostle should speake of ecclesiastical gouernment, and speak not a word of any lordlike gouernment: that the Apostle should make any mention of ecclesiasticall gouernours, and not name a Lord among them all. Fie, fie, this were too bad, and my Lord of Canterbury would neuer abide such scripture.

But in good sadnes (saith the puritans) presbyter Iohn Bridges, will this place of Paule prooue no part of this gouernment which you oppugne? will it not prooue that God hath ordayneⁿ pastors, and doctors, to continue in his Church vnto the worlds end? No forsooth will it not quoth the Deane. And I am so farre from thinking that God hath ordained your preaching pastors, and doctors, to continue always *Deane Johns prayer against the preaching of the word.* in his Church, that I haue made a praier, pag 655. line 28. of my book (as my brother

In the Epis-
tle to the
terrible
Priests. Martin you know hath noted already) "that
we might neuer see that day in England,
wherein preaching might be had in all places."

His grace of Canterburie (I tell you) hath condemned
the preaching of the word (as being the onely ordinarie
meanes to salvation) to be an heresie. This scripture
of Paule, that God hath appointed preaching pastors,
to continue in his Church vnto the worlds ende, is a
chiefe ground of the former heresie. I will allow of no
such scripture I trow, as may impeach the opinion which
my L. of Canterb. conceiued of the preaching of the
word.

You see therefore my friendes, that M. Deane in this
point, will haue nothing to do with you, or Paules testi-
monie. And you are not ignorant I am sure, howe
soone all lordes would be out of the ministerie, if we
had none in England, but the pastors spoken of by
Paule, and therefore M. doctor hath prayed against this
order. Yea, and he hath brought such a reson against
this your platform of gouernment, as is iust *Secundum*

Deane John coseneth his brethren with popish reasons. *vsum Sarum.* For in deed it is popish, and
therefore you might smell it a farre off. "If
the Lorde" (sayth he page 62.) "had thought
this gouernement needful for his Churche,
then he woulde not haue suffered his Churche to bee
without the same. But he suffered his Churche of a
long time to be without this gouernment. Ergo he
thought it not needfull."

Ah craft, craft, craft and subteltie, that can in iest
deceiue his brethren with a popishe reason in this sort.

But my masters, you must not thinke that our brother Sarum bringeth this in good earnest, but onely to trie whether you be so simple, as you cannot know a popish reason when you see it. And to this purpose, I thinke that both his worship, and Iohn Whitgifts grace, haue brought in their writings, many things that are palpable popish, that they might trie, whether of knowledge, or of peeuiish and chollericke rashnes, you speake against their gouernment. Nowe if so be that you could not discerne their popish reasons (whereof in deed you shall finde great store, euery third reason I warraunt you, in all their booke) then they would haue this aduantage against you, that you were not able to knowe trueth from poperie. For (might they say) we brought in popish resonys of purpose, but sielie fellows, their skill is so smal in all kinde of learning, that they cannot know a popishe reason, especially if we can face it out with a bragg, that we haue olde and new writers of our side. Now brethren, you must not the, mislike your brother Bridges purpose, in bringing in this popishe syllogisme. This I speake, to the ende you should not crie out (as some of you haue done) that *The bishops have no better warrant for themselves than the Pope.* our bishops haue no better warraunt for them-selves then the pope hath, for their gouernement. I grant in deede, that if you should take M. deane at the worst, you might saye that he might herein, reason as well for the Masse, as he doth for the established gouernement. As for example, hee might thus argue. If the Lord had thought the Masse to haue bene a false worship of him, then he would not

haue suffered it so long to haue continued, where anye weake one should be endangered, of being enforced to be present thereat. But he suffered it to continue a long time, &c. Therefore he thought it not to be a false worship. I say you must not mistake M. doctor in this sort, but knowe that he delt after the manner of the schooles, wherein it is lawfull (as Thomas Cartwright who hath bene professour of diuinitie, both in Cambridge and in Geneua, knoweth well inough) for men to argue *pró* and *contrá*, as well with, as against the trueth: and all is to trie out the trueth, whiche is onely the sole meaning that M. D. hath not at all thought off. But I pray you, let vs passe frō hence, vnto the 64. pa. where you shal find the calling of an Archbishop most notablie prooued, out of our brethrens owne words. "Our brethren" (ka the cloyster master of Sarum) "affirme that Paule and Barnabas, ordained presbyters, priestes or elders" (for thus M. D. to his neuerlasting fame, hath full often in his booke, translated the greeke word *presbyteros*) "at Derbe, Iconium and Lystra. Ergo, some of these priestes or elders, were *Titus neither Archbishop, nor yet Deane of Sarum.*" And what could be more aptly spokē to the purpose, or more fitly proue an Archiepiscopall calling? But the reason following, prooueth it yet more evident, and that is the ilsample of Archbishop Titus, whome the D. of diuillitie in this 65. page affirmeth to haue beene Arch. of Creet. Nay good M. D, not many Archbischopps in
But truly I thinke brother Bridges that Titus was neyther Archbishop nor Deane of Sarum.

the person of Titus I pray you. Titus was an Euan-gelist, therefore no Archbischoppe. Yea sayth he, Titus was a very Archbischopp, and there is playne scripture to prooue it, whiche is the subscription of the Epistle to Titus. Whope papist, say the puritans, is that become scripture with you? Why M. Beza hath long since prooued this to be no scripture, but an vncertaine and false gesse, added by som Scholiast. You know also that your brother Turrian the Iesuit, bringing in this for Scripture, was soundly confuted by M. Sadel, and dare you Deane Iohn, bring this in for Scripture? Yes that I dare (sayth he) and prooue Titus to haue bin an Archbischopp, euen by this reason: because Paul gaue him the authoritie to be the ordinary of all the Bishopps in Creet. And this I prooue, because Creete, where my Lorde Archbischoppe Titus his grace, was Primate and Paltripolitane, had many famous cities in it. This is my very reason, page 65. line 21. and ile stand to it.

The reason
of Archbi-
shop Titus
is no popish
reason.

Now M. Fickers, parsons and currats, if euer I hard better prooife in my life, I would all dumbe dogges were whipped out of the Churche. Now truely this is sport alone. But brother parson Bridges, I praye you tell me, was there canonicall obedience sworne to Arch-bischopp Titus? What els man. Did they cal him my Lords grace to? Do you dout of it? Did his gentelman Vsher go bareheaded before him? As though he could not be as popelike and pontificall, as my Lorde of Canterburie. But I hope a pore hedge priest might haue his letters of orders of him, though he would

give no bribes vnto his Secretorie, cooke, butler, &c. Might he so goodman noddie? Then how should his men I pray you be able to liue? As though bishops should giue their men any wages? Their blessing I trow will serue their men in steed of wages.

In page 66. M. doctor demaundeth a question, and that is, whether one man might not haue diuers of these offices and gifts which were in the Apostles time. In deed brother parson, we read of neuer an Apostle that was a nonresident, but of one Iudas, one Simon Magus, and one Diotrephe in all that time. The reason belike was, that men wrought miracles in those dayes, whiche gifte the noble Lords of our cleargie, haue now bestowed vpon their horses. For in the Apostles time, a horse vsually caried not aboue one or two men at the most: whereas you know, that Master D. Humffrie, and D. Mathew, had two horses betweene them, that neuer caried under 14. men, whensoeuer their masters were on their backes. And our bishoppes are so expert in adorning horses with those miraculous giftes, that they are no sooner on their horse backes, then presently the horse whereon they ride, is able to cary as many as either of the 2. former, besides their bootes? 2. or 3. paire of trulling square dice, and so many paire of cards.

The bishoppes horses work myracles.

Or so manie Simonical promotions.

Parson Bridges, page 68. saith, there are more giftes and callings then 4. pastors, doctors, elders and deacons remayning, because sayth he, page 69. "the gifts of doing miracles, prophesie, the gifts of healing, diuers

among the papists haue and do enioy, and especially, the gift of tonges, not attained vnto by studie, had diuers of them, as Anthonie," &c. Anthonie among the papistes, had the gifte of tonges without studie: Now what a goodyeare was that Anthonie? The god of the pigs trow ye? In deed master D. quoteth no author for his warraunt, he is redd you know in the Legend of lies. There it is: what haue the puritans to doe where he found it? Let thē answere to it. What if he founde it in Hodge his breeches, seeking for Gammer Gurton's needle? Is the reason worse then the rest of his booke, because it is without M. D.
found An-
thonie in
Hodges
breeches. authoritie.

As for the matter contayned in the 70. 71. 72. pages, M. D. confirmeth it by the authoritie of a puritane writer, which wrote (as he sayth) A fruitfull sermon vpon the 1 Cor. 12. printed by Robert Walde-graue, 1584. A Sermon vpon the 1 Cor. 12. printed by Robert Walde-graue: say our brethren, why there was neuer any sermon vpon that text, printed by Robert Walde-graue. M. D. belike meaneth the sermon vpon Rom. 12. Tush brethren what should you tell vs of M. D. meaning, he meaneth the sermon vpon 1 Cor. 12. If you doe not beleue me, looke the 255. page of his booke, and there you shall see the sermon vpon 1 Cor. 12. twise cited. M. D. if he were more beetleheaded then he is, could not possible misse so often in the naming of the sermon, vpon Rom. 12. which is so com- monly knownen. It may be in deede, you neuer saw

any sermon extant vpon that text: but I warraunt you Deane Iohn knoweth the way to Salisburie, so doe not many thousands of you puritans. Whye, you neuer sawe the Syriacke Testament translated by Iunius (for that which is abroade, was done by Tremelius alone) but M. D. hath quoted Iunius his Syriack Testament. Why then may he not aswell finde a sermon vpon 1 Cor. 12. printed by Robert Walde-graue, as a Syriacke Testament of Iunius his translation? Now say the puritans what a notorious blocke is this deane, who inasmuch as he hath heard that M. Tremelius, and M. Iunius were ioyned together in the translation of the Byble, thinketh therfore that Iunius translated the Syriack Testament, which was done by Tremelius onely.

For shame my masters deale more charitably, and beare with the infirmities of your brethren. I grant in deede it was M. D. ouersight, in naming Iunius his Syriacke Testament: and the sermon vpon 1 Cor. 12. in steade of Rom. 12. But what then, should you therefore take him vp for it, as though he were the veriest asse in a countrie. Learned men may easily commit such ouersights, especially quoting authors vpon other mens reports, as M. D. hath done. But it is no maruell that you deale thus with M. deane, when you dare abuse Antichrist, and say as the author of the Learned

For Anti-christ, and against the government of Christ.
Discourse hath done, that this gouernment of yours continued in the Church vntil Antichrist brought in all kinde of false doctrine and confusion. Naye who there masters mine, quoth

M. Deane, for these be his owne words, take my reason with you, you slander Antichrist. For

"If your gouernment had continued in the Church vntil all kinde of false doctrine came in, it had beeene exercised without interruption vntil this day" (especially vntill the yeare 1587. wherein you made this booke) "For I doubt me whether all kinde of false doctrine hath bene yet sownen. But your gouernement hath beeene interrupted long since. Therefore you slander Antichriste."

They slander him in deed, Iohn O Sarum, if they say that he brought in all kinde of false doctrine. And you haue neuer prooued proposition better in your life, then you haue prooued this. For any man that will read your book, or Iohn Whitgifts, wil say that Antichrist broght not in all kinde of false doctrine, if he had, your booke I am sure, had not bene sold for 7. shillings as it is. In the 78. page, M. D. sheweth that the office of Archbishops, and Lord bishops, are in nature pastorall, though in dignitie they are of another office and ministerie. And what say you to that brethren ? Euen this say they. In dignitie they are popes, in office proud prelates, and in ministerie plain dumb dogs for the most part. This is prooued, hath bene prooued, and will be prooued, to the proudest of the Bishops teeth, if they doe dispute with vs in these points. I would wish you, my puritan masters, to keepe you wel while you are well. It may bee you shall answer this saucines of yours, to offer

*M. D.
reason in de-
fence of
Antichrist,
against
Christs go-
vernment.*

*This is the
D. reason in
very deede.*

*L. Bb. in
dignitie
popes, in
office proud
prelates, &c.*

disputation to my lords grace, before the high commissiours. Master D. hath confuted all the packe of you. In the 82. page, by a tale or 2. of a Foxe tayl, and another of the Asse, loaden with sponges, page 83. From the 90. page, to the end of the book, he goeth so readely to worke about the office of the ciuil magistrate, that I maruel that men wil not say, that he deserueth to be cased in a good moatley clockbagg for his labor. In the 93. page, he proueth that no man ought to direct

Simply Ile
be sworn
thou gost
simply to
worke.

the magistrate in any thing. For saith he, brethren I goe plainly, and simply to worke, he that directeth he gouerneth. Alas the day

brother (cloister master) doe the puritans say

in deed, that the magistrate should be directed by any within his owne dominions. Belike then if they shoulde finde a magistrat out of his way, they would go about to direct him, woulde they? And that in his owne dominions to? Whie brother Bridges can this stand with the dutie of a good subiect? Why? He that directeth he gouerneth. I perceiue it is time that such fellowes weare looked vnto. We should neuer haue done with them I perceiue, if wee should stil stand answering their absurde fansies. By this time I hope, they see their folly. They haue bene sufficiently con-

Doctor Perne. futed, or else let Andrewe *ambo* iudge be-
twene you, he is an indifferent man. From the 99. page vnto the 130. iust 31. pages, at which game O the cardes, D. Redman Archdecon of Canterbury is very good, besides his rare skill in iuglinge, and to the end of this book, they agree with you in any

thing, that lawfully belongeth to the office of the ciuil magistrate.

Howe say you now M. cuntry Parsons and Fickers. Are you not by this time able to withstande the cauellis of the puritanes. Do you not see vpon what good grounde our Church gouernement and my L. of Canterburies chaier is built? I would you did else. And let the learned reader iudg whether other men cannot play the ignorant sots as well as you brother Bridges. Tush, tushe, I would not haue you claime all the skill, in Barbarismes and Solecismes vnto your self. Other men can behauie them selues with commendations that way as well as you, thoughe in deed not so naturally I graunt. Farwell sweete Doctor, and make much of the courtier Martin.

All beetle-headed ignorance lieth not in M. Doctor.

Errata, or faults escaped.

1 Whersoeuer the prelats are called my Lords, either in the epistle to the confocation house, or in this Epitome, take that for a fault. Because they are none of M. Martins Lords, neither shal any priest of them all be my Lord. For I tell thee true, I think foul scorne they should be my Lords, or the Lords of any of my sonnes.

2 There is nothing spoken at all, of that notable hypocrite Scambler, Bishop of Norwich. Take it for a great faulte, but vnlesse he leauie his close dealing

against the truth, ile bestow a whole booke of him.
And let the rest of you hypocrites take heede of per-
secuting.

3 But the greatest fault of all is, that I coulde say
against our vngodly priests, but vnlesse they mend, ise
fullie amende this fault, and I can doe it with a small
warninge. And I would deuise them not to persecute
men for my worshipes booke as they doe.

N O T E S.

Page 1, line 5. *John Canterbury, &c.*] Archbishop Whitgift, and Bishops Aylmer, Cooper, and Wickham.

P. 2, l. 2. *I have bene entartayned at the Court.*] "When a prohibition issued that no person should carry about them any of the Mar-Prelate pamphlets, on pain of punishment, the Earl of Essex observed to the Queen, 'What then is to become of me ?' drawing one of these pamphlets out of his bosom, and presenting it to her."—*D'Israeli's Quarrels of Authors.*

P. 2, l. 17. *The Puritans are angrie with me.*] That Martin's scurrility was not approved of by the graver sort amongst the Puritans is evident, not only from his confession here, but elsewhere. In his "Theses Martinianæ," he says, "I see my doings and my course disliked of many, both the good and the bad. . . . Those whom foolishly men call *Puritanes*, like of the matter I have handled, but the forme they cannot brooke." And in a letter of Cartwright's to the Lord Treasurer Burleigh, dated Oct. 4, 1591, he says, "from the writing of my last booke, which was thirteen years ago, I never wrote, nor procured any thing to be printed, which might in any sort be offensive to her majesty or the state, much less had any hand, or so much as a finger, in the books under Martin's name." And again, "I am hable to make good proof, that from the first beginning of Martin unto this day, I have continually, upon any occasion, testified both my mislike and sorrow for such kind of disordered proceeding."—[Strype's Whitgift, iii. 232 ; Strype's Aylmer, iv. 73, 8vo ed.]

P. 2, l. 25. *ingramness.*] Ignorance. The word is not in Nares.

P. 3, l. 30. *this year 1388.*] An error, intentional or otherwise, for 1588. The allusion is to the acts of the confederated lords in the reign of Richard II. In the early transcript in the Harleian Library, it is 1588.

P. 4, l. 14. *There was the Demonstration of Discipline.*] This is the work for which the learned John Udall was prosecuted. The

trial is given at length in the Collection of State Trials, and will amply repay the reader's careful perusal. We are told that the court refused to hear Udall's witnesses, on the strange plea, that "witnesses in favour of the prisoner were against the Queen!" Although found guilty, he was conditionally pardoned, at the intercession of James VI., but lingered some time, and at last died in prison. The "Demonstration" is sometimes found appended to "A Part of a Register," printed by Waldegrave, at Edinburgh, about 1593.

P. 6, l. 1. *The whole volume of M. Deanes.]* Dr. Bridges' work is entitled, "A Defence of the Government established in the Church of Englande for Ecclesiastical Matters, answering a Treatise of Ecclesiastical Government," &c. *London, printed by John Windet for Thomas Chard.* 1587. 4to, in black letter.

P. 7, l. 10. *the D. is a Sermon of his at Paules crosse.]* This sermon was preached in Whitsun-week, 1571, and printed, but without date, soon afterwards.

P. 8, l. 24. *Like lips, like Lettice.]* Nares, in his Glossary, in giving an authority for the use of this proverb, quotes, from Ray, the old Play of New Custome, "like lettuse like lippes, a scabd horse for a scald squire." It is from the Latin, *similes habent labra lac-tucas*, and is explained by Erasmus, *Adagia*, p. 644.

P. 9, l. 9. *I vs.] i. e. Aye, us, &c.* The use of *I* for *aye* was common with writers of this period. Instances are to be met with in Shakspeare, in the Mirror for Magistrates, in Drayton, Ben Jonson, and others.

P. 10, l. 2. *the black Oxe hath troden on his foote.]* A proverbial phrase, (says Nares,) meaning either to be worn with age or care. In the latter sense Bailey explains it. The following alludes to age:—"She was a pretie wench, when Juno was a young wife, now crowes foot is on her eye, and *the black oxe hath troden on her foot.*"—LYLY, *Sappho and Phaon*. Martin uses it evidently in the sense of care or anxiety.

P. 13, l. 17. *conner axiome.]* In the MS. transcript in the Harleian Library, it is *connez*. To *con* is to study, according to Nares, and in this sense is used frequently by our old writers. It does not appear applicable in this case.

P. 13, l. 25. *ka.]* Quoth: see also p. 52, l. 16. It is not in Nares.

P. 15, l. 20. *fathermillerly*; next line, *bethout dissimblation.*] Familiarly; without dissimulation.

P. 17, l. 10. *to begin his sermon.*] The minister, of course, is understood.

P. 18, l. 26.] "The Harborowe for Faythful and Trewe Subjects" of Bishop Aylmer is a remarkable book, and, at the time it was written, [1559,] plain John Elmar was as much of a reformer as the wildest of his antagonists the Puritans, when he, some eighteen years afterwards, was elevated to the see of London. The quotations from that book which Martin has used, though not verbally correct, are in substance faithfully given in every instance, though, from the want of pagination in Aylmer's work, it is no easy matter to trace them.

P. 29, l. 11. *When they come to handgripes.*] In the "Harborowe" it is *handgripes*, and, if I mistake not, the allusion is to the brutal amusement of single-stick or back-sword playing, once so common in the western counties, at races, fairs, and revels. A stage was usually erected, some five or six feet above the spectators, seconds chosen, a sword-stick, basket-hilted, was then placed in the hand of each of the two combatants, and he who first broke the head of his antagonist, and drew blood, was deemed the victor.

P. 35 (marginal note). *drecened.*] Threatened. To *drecen* is a common expression in the West of England.

P. 38, l. 8. *John of Exeter, &c.*] Bishops Aylmer, Wolton, and Cooper.

P. 41, l. 7. *kie calves.*] In the "Harborowe" these are correctly separated by a comma. *Kie* are cows. The word is not in Nares.

P. 42, l. 7. *but this Iulia the Apostata.*] In the "Harborowe" it is Julian Apostata.

P. 43, l. 29. *simple siginnes.*] The meaning of this I do not understand; its equivalent would be *simpletons*.

P. 44, l. 29. *part of Church, &c.*] *parr* in the original.

P. 49, l. 3. *cesse.*] Nares has this word as a verb, meaning to cease, in which sense it is explained by Minsheu, but it is inapplicable here.

P. 55, l. 7. *he is redd you know in the Legend of lies.*] Although

the marginal note attributes a book with this title to Bp. Aylmer, Martin probably meant nothing more than that the comedy of "Gammer Gurton's Needle," which was written by Dr. (afterwards Bishop) Still, was attributed to him; all dramatic pieces probably being estimated by strict Puritans as *Legends of lies*.

P. 55, l. 17. *A fruitfull sermon.]* This "Fruitfull Sermon upon the 3, 4, 5, 6, 7 and 8th verses of the 12th chapter of Romans," was printed by Waldegrave in 1584: it is a small 12mo, in black letter.

P. 57, l. 7. *vntill this yeare 1587.]* "unto this yere 1589" in the MS.

In Martin Mar-Prelate's Epistle, page 5, line 25, occurs the word "*suervie*"; this, it has been suggested to me, should be *suersbie*, a word of similar formation to *rudesbie*; it is to be met with in Coriate's Crudities, vol. i. p. 42, and in Withal's Little Dictionary, p. 564: "*hee is old suresby*," that is, one surely to be depended upon.

THE END.

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